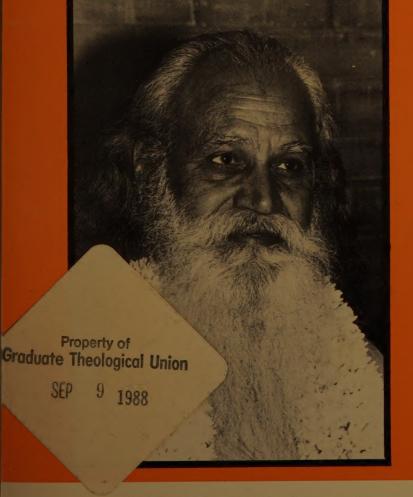
# Integral Yoga\*

THE TEACHINGS OF SRI SWAMI SATCHIDANANDA July/August 1988 \$2.50



**Stories of Courage and Love** 

### UPCOMING EVENTS WITH SRIGURUDEV

July			Septe	mber	
2	Yogaville	Guru Poornima	1-3	Engelberg	IY Retreat
	VIRGINIA	Celebration		SWITZERLAND	continues
19	New York	Public Lecture	4-11	Zinal	Annual
	NEW YORK			<b>SWITZERLAND</b>	European
23-2	4 Rhinebeck	Integral Yoga			Union of
	NEW YORK	Seminar Omega			National Yoga
		Institute			Federations
					Conference
Aug	ust				
21	London	Annual World	Octo	ber	
	ENGLAND	Academy of	28	New York	Public Lecture
		Yoga		NEW YORK	
23	Beaminster	One World	29-30	Wayne	Conference
	ENGLAND	Fellowship		NEW JERSEY	sponsored by
		Program			Metaphysical
25-2	7 London	Ecumenical			Center of NJ
	ENGLAND	Program			
		BHARATIYA			
		VIDYA			

**BHAVAN** 

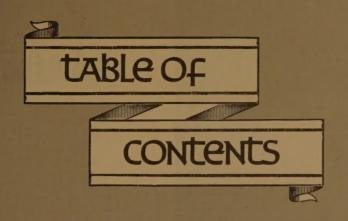
Integral Yoga Retreat

Annual

SWITZERLAND European

27-31 Engelberg

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LETTERS	
BOOK EXCERPT from THE LIVING GITA by Sri Swami Satchidananda	
YOU CAN CHANGE THE WORLD	
EXPERIENCES IN FAITH by Prema Spozdial-Vogt	
DISCOVERING LOVE AND SERVICE by Sr. Sundhari Chaitanya	14
HINDSIGHT IS 20/20 by Cammy Sessa	
ACCEPT THE CHALLENGE by Swami Gurucharananda Ma	
PURE LOVE by Ramakrishna Raye	
DAY BY DAY WITH SRI GURUDEV	
GLOBAL COOPERATION	

### Letters'



#### INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teachings Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga including Hatha, Raja, Karma, Bhakti, and Jnana Yogas — as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living are also

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga Centers.

The LOTUS (Light Of Truth Universal Shrine) – a shrine dedicated to the Light of all faiths and to world peace – is open to the public and is located in Yogaville,

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

A year has passed since my son was unto God. My joy now lies only ir ing others. In each I see my son. Fo my patience and compassion seem less. While judgment has become less, discrimination grows.

I cannot tell you that the tears are rather that the Mother guides me th these very tears; and that they d and give validity to my laughter.

I follow your holy teaching; I en the pain. With the passage of time words have become a bright star r ing the eternal truth. Slowly, very ly, they integrate into my being. A soul comes forth.

Bless you, my peerless Teache your endless forbearance and cou Bless you for coming among us material West, for sharing the Greadom, for guiding us so patiently—all, for being.

a devot U.S.A.

This is just a note to tell you how p. I am to have had the opportunity to you and to hear you speak. I have been affiliated with any organize gions for many, many years and searched to fill the spiritual void felt. After hearing you, I experience sense of serenity and completeness surprised me.

E.S. Sanibel

### ri Gurudev

urudev replies to a devotees letter:

k you for your loving letter. I was ed to note your sincere interest in the science and teachings of Integral Please know that you have all of ayers and guidance to develop more ir spiritual practices and discipline. order to serve, one needs to have a razor. The practices are to help you irpen the razor and to give you clear mination and a steady mind to be ed in your daily life. So there must balance between sharpening the and using it. If you spend all of your sharpening and never using it, then is the point of your practice?

rvice is not measured by the quanof the service but the quality of the ce. By cultivating all of the yogic virthe mind and heart become purified every act becomes a perfect act.

rving your family is your first and nost duty. If time permits you can do service but not at the cost of fulgyour main responsibilities. Selfess is not measured by outward acbut it is an attitude that we bring to and every action...

er yours in the Lord and Light.



Integral Yoga® Magazine

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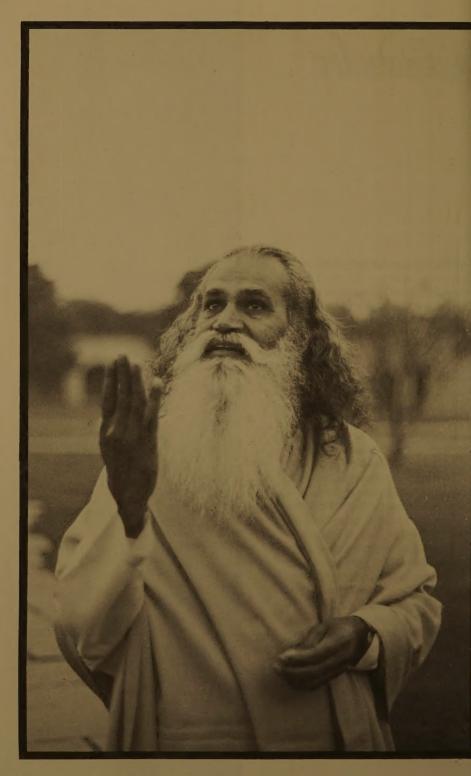
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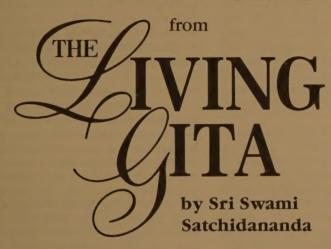
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SRI SWAMI SATCHIDANANDA (called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, paths are many." His main residence is in Buckingham, Virginia. In response to invitations from around the globe, he travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books, and visits to centers around the globe in the fields of education, religion, health and Yoga.



Exclusive

### BOOK EXCERPT



The Newest Release from

Integral Yoga® Publications

#### Doing Your Dharma

rom Chapter Three

55. It is better to do your own dharma (callng) even imperfectly, than someone else's lharma perfectly. Even better to die in your lharma than in another's, which brings great ear.

Is this a little confusing? What is your tharma and what is somebody else's tharma? What you're truly called to do your dharma. It fits your aptitude, your capabilities and your natural inclination. Constitutionally, your dharma—bhysical and mental—is to walk. Look at a snake. If you try to crawl like that, it's

not your *dharma*. It might look cute, but remember you're created to walk. Don't try to imitate a crawling species.

This is just a rough example. But often we come across this situation, for example, in the name of equality. "I must do everything he does. Only then am I equal to him. If he jumps, I should jump. If he flies, I should fly. If he drives a tractor, I should drive a tractor. Only then am I equal." That attitude is terribly wrong. Remember, even science has shown that there is no duplication in creation. No two snowflakes are exactly the same. As

such, you are also unique. You have been created unique with certain abilities that no other person can do. That's your *svadharma*, your individual duty.

Find out what your svadharma is. Ask yourself, "How do I feel when doing certain things? Does something come easily? Is it natural for me or am I trying to imitate somebody?" First, take stock of your natural inclination and your capability which is your taste, temperament and capacity. With some things it's so natural. You're like a fish in the water. You just know: "Ahh, that's what I'm meant to do." In Sanskrit, it is called your svadharma.

But remember, that svadharma is different from karma, which is just an action based on a selfish interest. Svadharma is something righteous. It's something completely natural to you that you could do to benefit others. That's svadharma. You can't say: "My svadharma is to steal. I feel naturally inclined to take something from somebody's pocket. It's to my taste." No. The word "dharma" always implies the benefit of others. There's no personal desire behind it. Think what your svadharma is and try to do it. If you're an expert cook, that's your svadharma. It just came to you naturally. Good! Cook for everybody. But if you're naturally inclined to work somewhere in the field, then that's your svadharma at this time.

Your svadharma may change over the years. As you grow, your thinking becomes different. The svadharma of a baby is to crawl; an adult, to walk. It can change, but it just flows. It's not that you consciously decide, saying, "That's no good. I'd like to do this instead." It flows. Even without your knowledge or planning, new things come.

I can give you an example from my own life. From the very beginning, I never planned anything. Even from the time of birth and childhood, I was taken to school, from there to high school, from there into the business field. All this happened so naturally. It wasn't that I said, "This is no good, and this is nice." I got

some special education in a technical field. But later I was naturally drawn to take care of a temple. Look at that! From technical education to temple management! But it happened so naturally, so I just went along. I moved from one place to another place to another until I went to Rishikesh. Even from there naturally I was pushed to Ceylon (Sri Lanka), and from there to the Far East countries—all by nature and without my planning. And from there naturally into Europe. And later into New York. Probably that's why they call me a "naturalized" citizen.

See, it develops. Remember that you have been brought into this world not for your job. You have nothing to do here. You have nothing to gain, nothing to lose. You didn't come planned. "Did you consciously plan to be born in California in the womb of so-and-so?" No. You were just pushed along. You are brought along stage by stage. You don't have any responsibility of your own. Remember that. You didn't come according to your own plan. You are not going to leave according to your own plan. You have been brought here, and you will be kept here as long as that one up there needs you. Whoever it is. The minute He or She thinks your job is over, all the Divine One has to do is just turn off the switch. No air will enter your lungs. Finished.

The doctors say: heart failure. The Yogis say: stopped breathing. The breath refused to go in. That's it; finished. Somebody was pumping the air in and out. He stopped pumping, you don't get the air anymore.

It's okay; just flow. Feel the unseen hand directing you every minute, taking you along from one thing to another. Know that it's always unplanned by you and for the good of everybody. That's svadharma.

But very often people think some other person's work would be better. That's the tendency of the mind. The other's grass is always greener. Turn the tide of that mentality. Know that you are wanted. You have been sent here and given special skills. You might think: "I don't seem to

ave any special skill." But you eat and ou sleep, don't you? Even these are speial skills. Don't belittle yourself. Don't legrade yourself, thinking, "I'm no good. m wasting my time. I'm a burden to peoble." People go crazy thinking like that.

You aren't a burden to anybody. If that upreme intelligence thinks that you are burden to somebody, He won't be wasting His breath on you. The next minute t will be turned off, finished. He's no fool to keep you as a burden here and still keep you and put breath into you.

#### The Essence Behind

 A person stands supreme who has equal regard for friends, companions, enemies, neural arbiters, hateful people, relatives, saints and sinners.

Friends are friends; enemies are enemies. How is it possible to see sinner and saint the same? You must go beyond saintliness and sin, beyond friend and enemy. Something is common in them all. Everybody has a clean Self, the image of God. Each also is an expression of the same God. You can perceive that divine element pervading everywhere, functioning through every mind and body. When you do that, you'll always recognize the Self that is common to everything and everybody. That means you go beyond the so-called sinner and saint.

After all, what makes someone a sinner? It's not the higher Self that sins. It's the ego or the mind. *Manas, buddhi, ahamkara;* mind, intelligence and ego. They're one and the same, but at different levels. It's the mind that sins. If that same mind develops beautiful character, you call the person a saint. But the real Self is never affected. The Self is always pure.

An example is a clear bulb or a colored bulb. If the bulb is colored, it gives colored light. But you wouldn't say the electricity inside is also colored. The energy that runs through all the bulbs is the same; external variations are caused by the bodies through which the energy passes. If it's a colored bulb, it sheds colored light.

The same Self functioning through a clean mind shows a saint. If the mind has all lower tendencies, you call the person a sinner. The one who stands supreme is the one who looks beyond the mind-body element and sees the genuine or real spirit behind it all, even in the so-called sinner. The supreme person still loves that other one as the pure spirit, though in a way such a person is spoiling his or her own vehicle.

Some people keep their cars clean. Some people never clean them at all. Feel sorry for them. They were given beautiful instruments but didn't take care of them. Feel for them, help them, but don't dislike them, because they are still the same as you. If your vision always sees the spiritual side of the person, you will be unaffected by all these external things. That's called yoga *drishti*, yogic vision. You just transcend all these superficial things. Look not at the vehicle, look at the *prakriti*, but look at *Purusha* behind *prakriti* — the essence behind the changing forms in nature.

**10.** A yoga practitioner should continue to concentrate his mind until he masters his mind and body, and thus experiences a state of solitude wherever he may be; then desire and possessiveness drop away.

This sloka suggests that a yogi should always be in solitude, and it is easily misinterpreted. In the mind is God. In the hand is the job. God and job should go together. But if you insist, "I want to be a yogi, I must always be in solitude," then you won't even come to the kitchen for something to eat; you won't leave your solitude.

If you're interested in coming to the dining room, then you should also be interested in going to the workshop. The idea here is to perform one's duty with the hand. Yet in the midst of performing the duty, keep the mind in solitude. Head in solitude, hands in multitude.

The sloka says always try to concentrate your mind, feeling yourself in soli-

tude. That means you don't associate yourself with everything. It doesn't mean you don't move along with everything, because the rest of the sloka says you achieve solitude only after subduing the mind and body. Doing so, you rise above all desires and possessions that you accumulated fulfilling previous desires. You may still be in the midst of many people and many things, but in fact you're in solitude. You're not affected by it, like a boat on the water or like a lotus in the mud. It's in the mud, but it's unaffected, When you go to the lake, you see lotus leaves floating in the water. But the moment you take the leaf out of the water. you won't find even a trace of moisture there.

Swim like a duck in the water. But the minute you come out, shake everything off. All the water drops away, you come out free. That's real *dhyanam*, true meditation.

#### Controlling the Turbulent Mind

- 33. Then Arjuna spoke: Krishna, you say that equanimity of mind is Yoga. But I don't see how that is possible, because the mind by nature is constantly changing.
- **34.** Not only is it restless, Krishna, the mind is often turbulent and powerfully obstinate. Trying to control the mind is like trying to control the wind.
- **35.** Then the Lord said: O mighty Arjuna, undoubtedly the mind is restless and very difficult to control. But with steady practice (abhyasa) and non-attachment (vairagya), it can be controlled.
- **36.** Success in Yoga [Self-realization] is extremely difficult if you can't control your mind. But if you persist [and] control your mind, and earnestly strive for realization using the right methods, you will certainly be successful.

Arjuna says to Krishna, "The mind is continuously turbulent. Don't you think it's difficult to control?"

"No doubt it's very difficult to control," Krishna agrees, which probably gives Arjuna a little consolation. Then he continues, "But if you have both abhyasa and vairagya, you can do it." Yes, it's very hard to control the mind. But just remember, by continuous practice (abhyasa) and enough non-attachment (vairagya), certainly it can be controlled.

It's difficult but it is possible: that's the beauty of it! What's the use of doing anything that's too easy? Anybody can do it. The glory comes only when you do something others can't easily do. And it's possible to achieve anything if you practice continuously, not just one day a week or five minutes in the mornings and evenings while the rest of the time you do anything you want. Always keep your high aim to control the restless mind. If you meditate for ten minutes a day and then just leave the mind uncontrolled to go where it wants the rest of the day, it's like holding the rudder for only ten minutes, then leaving the boat uncontrolled, letting the wind toss the boat any way it wants. That way you'll never reach the other shore.

That's why constant vigilance is necessary. Somebody must always hold the wheel and watch the compass. Are you going in the right direction? If by chance you make a mistake or are caught by a wind, then you correct your course. Immediately the navigator works out the course correction. Without that course correction, you can never reach the destination.

Be constantly at it. That's what you call practice. But mere practice alone is not enough without proper *vairagya* or dispassion...

When you achieve dispassion, you are not attached to things. You can keep them around, but you won't call them "mine." Now, for example, I may be using this chair. It's very comfortable, almost like a throne. I can even say it's my seat as long as I'm sitting in it. But when I leave, I can't take it with me and go. It's just given for my use. Similarly, everything, even your body, is given for your use.

This detachment must be properly understood. You can't become irresponsible and just leave everything and run away. That's not detachment. Wherever you go, you'll still be attached to something. If you've run away from your mansion, within a few weeks you'll be attached to your teepee. It makes no difference if it's a mansion or a teepee. It doesn't matter whether it's your fine suit and coat or all the patches on your worn-out jeans. How many people become attached even to these jeans with hundreds of patches? Dress is just something to cover the body, that's all. It should be neat and clean and not bind you.

So many problems arise from personal attachments. Unless there's non-attachment, practices won't bring many results. Side by side there should be *abhyasa* and *vairagya*, practice and non-attachment.

two wings of the same bird, in order to fly.

Nothing is impossible to achieve. You see it in these times also. We sent a man to walk on the moon. A few decades before. probably nobody would have thought this possible. Nowadays, you can film a little baby in the womb moving around, playing, rolling, and show it on a screen. Whoever thought it possible fifty years ago? It's the result of continuous effort. Keep working, keep working; nothing is impossible to achieve. If your want is really that strong and great, you get it. Yes, people can get whatever they want if they think deeply and strongly. That's abhyasa, steady effort. That's meditation, too. Everything's possible.

### You Can Change the World

reprinted from All India Magazine

A man once said the world was round. He changed the world. People sailed West and reached the East.

A man once saw the shadow of a pyramid turning with the sun. He measured the distance between the earth and sun, and changed the world.

A man once saw an apple fall. He changed the world. Men now know what weight is.

A man once saw the lid of a kettle dance on steam. He changed the slow world into a fast one.

Perhaps the world is waiting to be changed by you. Will you begin?

Lighting has changed the world. Dots and dashes have changed the world.

#### LITTLE THINGS

Often a pebble has changed the course of a river — rivers that have changed the world.

You can change the world.

The mosquito has changed the world. The silk-worm has changed the world. The microbe has changed the world ten times over.

You can change the world!

A former sinner like St. Peter has changed the world. A peasant girl like St. Joan has changed the world. A timid woman like Florence Nightingale has changed the world.

You (did you ever think of it?) can change the world.



## A Book of Eternity— the Bhagavad Gita

### by Sri Swami Sivananda

The greatest gift, the best blessing, that India has conferred upon the world, upon all humanity is the sublime yet eminently practical, universal gospel of the Srimad Bhagavad Gita. The greatest thinkers and philosophers of the occident have vied with one another in paying their devout tribute at the shrine of the Gita. Wilhelm von Humboldt, the famous occidental scholar, says: "The Bhagavad Gita is the deepest and sublimest pro-

duction the world possesses." Ralph Waldo Emerson, the great sage of America, had a copy of the Gita always on his table.

The Gita is the voice of God. It is the song of ancient wisdom. It is a great text-book of spiritual culture. It is a book of eternity. It has been my constant companion of life. It is a gospel for the whole world.

#### Universal Gospel

The Gita is a universal gospel which

appeals to all, irrespective of age, race, or religion. It has a universality that embraces every aspect of human action, that suits and elevates every stage of human development. That is the reason why tributes have been paid to the Gita by eminent scholars of the world.

The Bhagavad Gita deals with Yoga. And Yoga is neither Eastern nor Western; it is of the world, of humanity in general. Yoga is the science of right living. It has nothing to do with any one religious belief, traditional faith, color, vocation, or climate.

Krishna is not merely a Hindu god; he is the representative of the Inner Reality, which is in all without difference. He gave his Gita not merely to Arjuna, but, through Arjuna, to the whole world at large. The problems that faced Arjuna face mankind in general. The Gita is the answer to the universal question of life as a whole.

To live means to fight, for all life is a battle wherein the forces of good and evil, the divine and the demoniacal, purity and passion are ceaselessly at war. The battle of Mahabharata is still raging within you. Ignorance is Dhritarasthra [leader of the opposing army]. The individual soul is Arjuna. The Indweller who dwells in your heart is Lord Krishna, the Charioteer. The body is your chariot. The senses are the horses.

The Gita symoblizes the solution of this eternal struggle between the spiritual and the material in every human being. It does not exclude any being from receiving its message and becoming blessed. It is entirely nonsectarian and is preeminently a practical gospel. It has a workable message for you, for me, and for every man and woman living their ordinary life in the busy, every day world.

#### The Cream of the Vedas

The Gita is at once a rousing and inspiring scripture that throws a flood of light upon the most vexing problems of life, lights up with bright rays of hope and assurance the dark corners of gloom, despondency and despair, raising the

reader at once from weakness to strength, from diffidence to robust confidence in his or her own infinite powers and imperishable nature.

It has the heartening message that to realize one's immortal nature, one is not required to become a recluse, breaking off from family and friends and holding far from society; that union with the Divine Self may be achieved and maintained even in the midst of worldly work and activities. The obstacles to this blissful union lie within us, and not in external environment. This is the central lesson of this unique and blessed book.

The Gita is the cream of the Vedas. It is the quintessence of the Upanishads. It is the crest jewel of the Mahabharata.

You will find a solution here for all your doubts. The more you study with devotion and faith, the more you will get deeper knowledge, penetrative insight, and clear right thinking. Ask. You shall be given. Seek. You shall find. Knock. It shall be open to you. This is the unopposed quality of this scripture. You obtain access, at one stroke, to the entire range of wisdom, human and divine.

Study a chapter from the Gita daily. But, stop not with that. Live in the spirit of the teachings of the Gita. Mere talk and lecture will not help you in any way. You may know the whole of the Gita by heart, you may deliver lectures on the Gita for hours; and yet, you may not have a ray of the wisdom of the Gita. What is wanted is regular practice of the teachings of the Gita. Let the Gita guide your thoughts, prompt your speech, and rule your actions. Then your whole attitude toward life will be gradually changed. You will become a person of God, with God-vision. You will no longer be perturbed by success or failure, pleasure or pain, loss or gain. You will attain courage, strength, peace, and bliss in this very life, right where you are.



There comes a time when what we say, think, believe, and practice during the easy times of our lives gets put to a test. Sometimes the tests are small, and sometimes they can be somewhat large, seemingly even painful. But always these tests are God's gifts to help us increase our faith. After seven plus years, I can clearly remember the many small and large tests of faith I experienced during the two-year period when my mother was diagnosed and later died of cancer. And with this came many miracles.

Before I begin, I would not do my beloved mother justice if I were to speak only of her illness and that part of her life. She was a person full of energy, life, and love. I was blessed and born into a nurturing, wonderful family and feel fortunate to have experienced this life with them all. (It was the icing on the cake to realize through the Yogic teachings that I also have an extended spiritual family to love).

Both my parents are extremely special. My father is a good, devote Catholic (Bhakti by nature) and has never missed a Sunday service that I can remember. He is a real sweetheart! My mother, also very spiritual, was more a Karma Yogi. Even when sick herself with cancer, she took care of her dying sister-in-law (who left her body only weeks before my mother). When I questioned my mother about this and suggested she take care of herself first, she gently said to me "How could I

do that? She needs care." I woke up to real Karma Yoga. Both my parents are people who cared for elderly or sick in our neighborhood, unselfishly doing whatever was necessary. My mother's heart opened and eyes sparkled especially when she was around babies and children. It is not a surprise that I have five wonderful sisters, all born out of a deep love and want for them. My parents both unselfishly put the children before themselves. I learned what love is and how to serve from my first guru, my mother, and then my father. Mom was very supportive when I became a vegetarian and started practicing Yoga. She came proudly to the first Hatha Yoga lecture-demo I gave, to support me. She also took the first Hatha course class I taught in 1978. Once during a special meditation/visualization on light, I suggested to the students to bring someone they loved into the light. Later my mother told me this was difficult for her because she couldn't choose a special one of us, she loved us all equally. My father remained skeptical of my Yoga practice, feeling that Yoga took me away from my religion.

One summer day, my mother called me and when I visited her that evening she told me she had a lump in her breast. She had made an appointment with the doctor and was afraid. The next week she was operated on for cancer. Six months later she developed a malignant tumor in her spine. I wrote to Sri Gurudev about this.

I didn't know what to say or do, or how to best serve her. Sri Gurudev wrote me back and basically suggested that I gently explain to her that the spirit never dies, that leaving the body is like exchanging a new set of clothes for old worn ones. He also said that he would pray for her. I was also fortunate to be part of a close and supportive sangha. So, I tried to be the teachings for my mother. I accepted this as an opportunity to serve and for our spiritual growth.

Her path was more difficult than mine. During this time she read Sri Gurudev's teachings. I taught her how to meditate. We would hold hands and imagine light coming through the top of our heads into our bodies and minds. I would repeat my mantram. Often, my mother saw "a beautiful lady" sitting in lotus pose. There was a ruby at her third eye, she was dressed in red and gold and always smiling. When pain came, we would hold hands and meditate; this often helped her. I remember once after she became paralyzed, I was massaging her thin legs. She looked at them and commented. "Look at those legs; it's as if they're not mine." I said, "Yes, you're not the body but the spirit." Gurudev's words often came out, helping us to understand the teachings.

One day my mother was in terrible pain; nothing helped her. At this stage she had bone cancer, and her body had to be lifted with bed sheets so that her bones would not break. The doctors gave her pain medicines, but nothing relieved the pain. She asked me to hold her hands and meditate, hoping that would help. My mother rarely cried or showed pain in front of us. but this time she could not hold her tears back. My father and I felt helpless. I tried to meditate with her, but - because of my love and attachment to her — I found it difficult to concentrate. Holding back my own tears, I thought, "Gurudev, please help me. I'm so tired, I can't do this anymore. I have no more energy." Sri Gurudev has often said that when you give up, God comes. I then felt calm and peaceful and clearly saw my Guru's face. I looked into, and was absorbed in his eyes.

I do not know how long we were meditating, but I was brought out with the soft sigh of my mother's voice. She said, "Oh, thank you Swamiji." Surprised, I opened my eyes, and looked at her. She said to me, "The pain is all gone." Becoming conscious of my body again, my arms tingled with energy as if they were plugged into an electrical socket. I shook my arms and smiled. We were both energized. My father was not in the room at this time, but later when my mother was asleep he said to me, "I wish I had your faith." This was not easy for him to say and meant a lot to me.

Three days before my mother left her body she called us all into the room. She apologized for having to leave us. She said "I've stayed for as long as I could, but this body can't take any more. After I'm gone don't cry for me because I will be happy. And remember that I will not have any more pain."

Although there were many difficulties, I learned so much during this time of my mother's illness. What I have written is just a small taste of that time. The Yogic teachings were the thread through those difficult times. I believe my mother's passing was peaceful because of these teachings. Physically, she clearly was sleeping peacefully, free of pain. When she left her body, the room was filled with a calm and peace which I myself experienced.

Illness can be a karmic cleansing and a spiritually awakening experience. Sri Gurudev often says, "Fear and trust in God do not go together. Just have faith, and everything else will follow." I am grateful for these beautiful and practical teachings of Yoga.

I dedicate this writing to my sweet mother, whose difficulties increased my faith, and I pray for her peace, joy, love, light and spiritual liberation. And with all love, gratitude, and respect to my beloved spiritual Master, Sri Gurudev, without whom I would not have had the strength to serve my mom, or write this article.

### Discovering Love and Service

### by Sr. Sundhari

I was born in 1956. Sometime during the birth, which was three hours from beginning to end, a blow to the head caused me to have cerebral palsy. In this case, the movements of the legs were affected, causing balance problems, stiffness and a jerking when walking. (There are other types of cerebral palsy that can affect speech, can cause involuntary movement, or can prevent movement altogether.)

This problem was confirmed when I was about two years old. Fortunately for me, my parents were very quick to take charge. They had already been treating me as a normal child for two years and, although worried, disappointed, and sad, they continued to love me. They treated me as a capable and whole person. As I grew up, I did my chores and received discipline when I needed it, just as my older brother did.

Very soon after the second birthday, a doctor advised my mother to put me in an institution for the mentally retarded. (At that time it was assumed that those who had cerebral palsy were also intellectually limited. This idea and others—such as: "The disabled body houses a disabled personality." "The disabled person does not have the normal range of emotions." "It is best to keep other children away." — were the major sources of difficulty for me and my family while I was growing up.) After the doctor produced his gloomy prediction, my father refused

his advice and took me home. He later said, "Her eyes sparkle, she's not retarded." (I didn't talk until after the age of two, and when I started it was with complete sentences.)

My parents showed me at a tender age the priceless value of thinking for myself, going against social norms if necessary, the absolute necessity of love and the

need for compassion.

As I started school, I was in a day program for children with disabilities. It was one of a kind in the state of California. Children of all races, from all walks of life, went to school there and became my friends.

My mother tells how she came to me one day and I was sitting on the floor, watching TV, crying. She asked me what the trouble was. I continued to sob, but pointed at the TV. Police were ushering little children into a school building, while grown-ups stood yelling at them. (This was a story of the struggle for desegregation.) This I could not understand, and it made me very, very sad. My mom explained to me as best she could the prejudice that motivated these grownups, the ideas they had and why. My best friend at school was a girl who was black, so to my child's heart this made no sense. I knew then that people could hurt each other from forgetting that we are all here to take care of one another. This was a very deep lesson for me.

Another time my mother asked me what I thought we should do with criminals. She says that I responded by saying, "Love them." I saw not-love as the root of all problems.

Meanwhile, I grew and so did my troubles. Transferred to a public school where I was the only disabled child, I was alternately teased and shunned by all of my classmates except three. One was deaf and the other two were extremely big. We stuck together, but were outcasts. This unhappy situation lasted two years. As the children grew, so did their understanding. Many came later to apologize for their mean treatment.

Still, I had learned to be ashamed of my

physical difference. This feeling grew as I became an uncomfortable teenager. (I didn't know *all* teenagers were uncomfortable.) I began to think about God. One day in desperation, I said, "God, if this physical world is all there is, I don't want to be here," and I meant it. Looking back, I can see that I had lost my spirit, and the heart was in great pain.

I was in high school then. A very special thing happened. A student teacher came to teach "religion." (We had a flexible schedule, and this was one of the alternatives.) The teacher's name was Ben. He took a special interest in me, that was genuine. He was inspired by his experience of God. We went on walks and saw God in mother nature. We listened to music and heard God's praises sung. I

began to come alive a bit.

Ben and I went on a walk one perfect California spring day. It was a long time before we turned around to head home. I had walked to my limit long before we got back to his car. He would have to carry me. I was extremely embarrassed. He said, "This body is not you," picked me up very gently, and carried me to the parking lot. I felt as if I had been hit by a bucket of cold water! This body is not you! Of course, it was not me! I was inside of it, and my spirit was alive! I was very quiet, but my friend had cracked a lonesome shell. I knew it, and my heart was singing.

I had started on the road back to knowing my own heart. I began once again to

see and to care about other people. With many experiences, I discovered again love and service and the ability to be fully alive, regardless of the outward circumstances.

Today, I work as a mental health therapist in a community mental health center. Each therapist has a caseload of approximately 100 clients. These are mostly people, with life-long mental problems, who are living in the community. There are a handful who come in seeking relief from abusive or emotionally oppressive life circumstances. We provide assistance with medication, counseling and assistance with housing and other material needs. I feel privileged to do this work.

There are many people who have supported me in the journey I have described here. I would like to mention some of them: my parents, who believed in me; my early friends and tormentors, who taught me the value of compassion and love; the friends in later life, both men and women, who saw and do see through this body; my mentors, who help me bypass the pitfalls at work; and especially those who have guided me in spiritual life, my friends Ben and Werner, and my beloved teacher, Sri Swami Satchidananda, and my spiritual family.

It is through writing this today that I see with such clarity the love and companionship that have brought me to this point in life. For this I am deeply grate-

ful.

Experience is not what happens to you; it is what you do with what happens to you.

Aldous Huxley

### Hindsight is 20/20

### by Cammy Sessa

Everyone seems to be in a hurry in Manhattan.

Even if I set out to leisurely window shop, I find myself rushing along trying to keep up with the crowd. It's as if a drill sergeant is calling cadence, and the only time we halt is when red lights flash "Don't walk" at the corners.

When that happens, the pedestrians bunch up, sometimes four or five deep, waiting for the light to change.

It was at one of these pileups that I

met Dwayne.

I was in New York covering the American designers' fashion collections, and I had a two-hour break between shows — just enough time to run to Blooming-dale's.

I was running faster than the crowd and was downright annoyed when at 59th and Lexington — just across from the mighty department store — I had to stop for a light. For some reason, I backed up out of the crowd and noticed a bearded man, carrying a white cane, get off a bus.

He stopped as pedestrians and bus passengers scurried around him. He looked like he was trying to get his bearings, so I walked over and asked if I could help him get across the street.

He turned and grabbed my arm so hard, I was frightened. No, scared.

How could I be so stupid? This is the mugging capital of the world and here's a guy disguised as a blind man.

Without letting up on my arm, he said: "You can help me, but I can get across the

street myself."

His hold softened but he pushed me away from the crowd and beside the doorway of a bank. I tightened the grip on my Gucci shoulderbag.

"My name is Dwayne," he said. "I'm on my way to a job interview."

This is a new pitch.

Dwayne seemed nervous, upset. "Will you promise to be absolutely honest with me?" he stopped. "Promise?"

Uh-oh. This con artist wearing a Madison Avenue three-piece suit and dark sunglasses is going to put the hurt on me

for at least 10 bucks.

I promised.

"Tell me how I look," he said.

This is a new pitch.

"Fine," was my one-word answer.

He reminded me of my promise: "Everyone says that. But I want you to tell me—are there traces of toothpaste on my beard? Is my suit pressed? Are there any

cleaning tickets or lint on it?"

Dwayne released my arm and he turned around—his long cane skirting the passersby. When he faced front I noticed that beneath the reddish beard, he was very young, no more than 30. "Look at my tie. Is it clean? No spots or anything?"

I softened.

His tie was straight; his suit clean. Nevertheless, I reached out and fussed with the knot under his buttondown collar, then pretended to remove a thread from his lapel.

"There," I said. "Perfect. You're

perfect."

Dwayne pulled back the cuff of his shirt and hit a tiny knob on his watch so the crystal flipped open. He took his index finger and lightly touched its face, feeling the hands.

"I'm almost an hour before my appointment but I wanted to give myself plenty of time," he said, closing the crystal and pulling his cuff over the timepiece. "My landlady told me I looked all right but I started to worry on the bus so I got off early hoping someone would talk to me."

Now I took hold of his arm and gave him what I hoped would be a reassuring pitch: "Can you believe it? You asked me critique your appearance and you now what? I'm a fashion writer."

He smiled. "I think this is my lucky iy."

We crossed the street; he headed down exington, and I went for the revolving por at Bloomingdale's. I pushed it in and e door kept going around until I was ack out on the street.

I changed my mind about shopping. I wanted to look at the sky.

Cammy (Kamakshi) Sessa is a reporter and writer for The Virginian-Pilot and The Ledger-Star newspapers in Norfolk. Virginia. (This article reprinted, with permission, from The Virginia Pilot Ledger-Star)

Decide to be happy render others happy proclaim your joy love passionately your miraculous life! Do not listen to promises do not wait for a better world be grateful for every moment of life. Switch on and keep on the positive buttons in yourself; those marked optimism, serenity, confidence, positive thinking. and love! Pray and thank God every day: meditate—smile—laugh whistle—sing—dance. Look with fascination at everything fill your lungs and heart with joy be yourself fully and immensely. Feel God within your body, mind, heart, and soul. Expecting miracles, Remembering who you are!

by Robert Muller Former Assistant Secretary General to the United Nations



### Accept the Challenge

The deeper the spiritual practice, the more all-pervasive is the "Divine Awareness." It is truly a joyful unfolding. The label "spiritual practices" needs some clarification. The word "practice" here refers to any thought, word, or action that is consciously directed toward realizing a "good". The word "spiritual" refers to that awareness of a Divine dimension to one's life, which is infused with peace, joy, love light, happiness, and the divine energy. Having no material entity, this dimension belongs to the realm of spirit, and of grace, and is the motivating force behind all of the practices.

Each of us yearns to experience or, rather, to re-experience always the inner peace and happiness which is our very birthright. If this were not our natural state, we would not be constantly searching for it! How can each and every person desire this happiness, if his or her inner awareness did not already "know"

this experience deeply from before? The very knowledge of this great good creates in us an urgency to somehow, somewhere, sometime reinstate our lives in the flow of this divine bliss and awareness. No matter what a person does, the ultimate answer to "why the action?" is to be happy. Whether the action is labeled "good" or "bad", the doer yearns to accomplish something by which some semblance of "happiness" could be experienced. This fact is very important to remember as we move toward practical consideration of spiritual practice.

On the horizontal plane, relating with family and friends, learning to live according to the adage, "Do unto others as you would have them do unto you" starts the awareness process from earliest childhood on. Each of us has (whether we call it by the name "spiritual" or not) an awareness of some cosmic consciousness greater than ourselves, which we may call God. It is operating in and through us and all creation. As a result of our practice, we tune in to this Life Force within everything, to receive fundamental lessons in gratitude, wonder, trust, dependency, surrender, and service. This is followed by the experience of a deep inner peace.

We also learn the pain, the isolation that ungratefulness, familiarity, doubt, pride, self-sufficiency, and selfishness bring into our minds and hearts. These times of joy or pain are wonderful teachers if we are ready for the inner growth which they offer us.

When I was growing up, the practice of the presence of God within was my most treasured awareness. Although it began in the seemingly self-centered level—God in "me"—it elicited many different levels of spiritual practice. The first expression was a mindfulness of God, filled with loving attentiveness. At first, much mental talking took place—asking, thanking, praising, loving—but after a few years there was great joy in the silent loving

wareness of God's presence. Before long his awareness expanded to the growing consciousness of the Divine present in all others, everywhere. My yearning was to have an uninterrupted remembrance of my beloved Lord and He began to lov-

ngly reveal the ways.

The ethical teachings or commandments of spiritual practice do not have o be fearful observances. I realized firsthand how my remembrance was nelped when following each guidelines as: truthfulness, unselfishness, nonnjury, respect for others' property and person, avoidance of thoughts and actions that would compromise a wholesome life, chanting, studying scriptures and the lives of sages and saints, meditating, serving others, and so on. Through these practices, my love for God and others was deepening. Very soon, the scriptures say, as the heart becomes open, God comes in the form of the spiritual Guide or Guru (teacher) so that one's growth takes place more surely. And so it was with me! I found great encouragement in my beloved Guru's teachings and advice which seemed to result in immediate benefits. This increased my faith and love along with steady practice. The vogic way is actually a scientifically developed method to bring about a beautiful transformation in the one who practices it sincerely.

The goal is a balanced mind united with the Divine. This experience is brought about as the physical, mental, emotional, and spiritual aspects of a person are purified, elevated and harmonized. The basic practices are: Hatha Yoga and Pranayama—readying the body through physical postures and the mind through breathing exercises, Karma Yoga — the path of selfless service, perfection in action, Bhakti Yoga — the path of loving devotion, chanting and reciting of one's personal mantra, as well as Raja Yoga — the path of discipline, concentration, meditation and finally the state of Mystical Union, Samadhil

No one ever outgrows these guidelines. They pervade all spiritual practices. However, the time comes when one discovers self-motivation for practice and, at this stage, a real inner transformation will take place. Practice, to be fruitful, must be firmly grounded, worked with continuously, for a long time, with full attention and faith, says Patanjali in the Yoga Sutras.

Immediately, we see the inter-connectedness of practice and personal discipline. No sooner do we resolve to do something than an obstacle seems to present itself to test our sincerity and determination to follow through with our resolve. Sri Gurudev emphasizes this aspect of our training, urging the disciplines to come from within if their effect is to be lasting. Not that outside restrictions are unnecessary. They are needed, but we must know them as temporary "crutches" or supports to our vacillating minds. As soon as the will is decisive enough to direct from within, they will be disciplined.

Strengthening our will and becoming masters of our mind, senses, and body is an age-old science. First, to control the mind we must control the "doors" to the mind—our senses. The senses themselves are innocent, for it is the "mind" that "sees" through the eyes, "hears" through the ears, "tastes" through the tongue. We then understand that control of the senses actually means control over the mind. As we try to withdraw our mind from a preoccupation with sense objects we must, if we are to win it over, present to it something more captivating and absorbing than the usual distractions.

Suppression and control are not the same. When the mind is well trained, it becomes our best friend. In controlling our senses, we use them rather than being used by them. We are not suppressing ourselves; instead, we are actually approaching the full, unhindered, expression of the Higher Consciousness. In the beginning, we are advised to consciously effect control in small things over which we have more will power. After experiencing small successes, we

can then build up inner strength, stamina, and confidence. Gradually, we learn to train the mind gently, yet firmly, to express through right action.

What, now, are some of the obstacles along the way in this stage of our growth? Commenting on the Patanjali *Sutras* — Book I, Sutra 30, Gurudev remarks:

"The obstacles are more or less like a chain; the first obstacle is physical disease. Disease makes you dull and a dull mind will doubt everything because it doesn't want to penetrate into a thing to understand it. When doubt is there, there is carelessness, a sort of lethargic attitude or laziness. When the mind loses the interest and alertness toward the higher goal, it has to do something else, so it will slowly descend to sensual enjoyments. Another obstacle is slipping down from ground one has gained. This puzzles many people. A beginner will practice with intense interest . . . All of a sudden one day he will find that he has lost 'everything' and fallen to rock bottom... If we know that it is a common occurrence in the spiritual path, we won't get disheartened. Remember 'Yoga practice' (all spiritual practice) is like an obstacle race. The challenges are there to make us understand and use all our capacities. We have that strength, but we don't seem to know it."

"God helps them who help themselves!" The more receptive and responsible we are, the more we will receive. Try to be the observer of your action. Ask yourself, "Will this action, etc., do at least some good to someone including myself and bring no harm to anyone, including myself? Or, "Will this cause me to lose my Peace?" Then, when your Conscience responds, it is important to act on your answer.

Every day, life itself will present similar tests to seekers if they attempt to live according to these basic teachings of Master Sivananda Maharaj: Serve, love, give, purify, meditate, realize! Be good, do good, be kind and be compassionate! Adapt, adjust, accommodate.

To intuit the right time, place and

manner to practice all of the above, in order to effect the greatest Good, is certainly a most valuable guide for living dynamically yet peacefully with ourselves as well as with others. Patanjali gives us some help toward relating to our neighbor—"Cultivate attitudes of friendliness toward the happy; compassion for the unhappy; delight in the virtuous; and disregard for the wicked—in this way the mindstuff retains its undisturbed calmness."

In my personal practice over the years, these practical guidelines have been extraordinarily helpful in fostering more and more joy and spontaneity in whatever I did. Correct attitude is the pivotal point of our practice. Everyone and everything responds sooner or later to love, patience, perseverence and trust, especially when imbued with joy! Saint Teresa of Avila humorously noted—"A sad saint is a 'sad saint' indeed"—for, it is the reflection of that supreme bliss, the joy and peace within, that singles out the sincere disciple on the path.

In that joyful radiance, our spiritual practices and disciplines reach fruition. Discipline, by its very nature, and therefore 'discipleship', too, implies faith, joyful surrender, control, and loving dedication.

We have now, in our frame of vision, the peak of spiritual practice. "Be dedicated, be selfless, and you will enjoy everlasting Peace - God. This is the essence of my teaching," says Sri Gurudev. By no means is this razor's edge, the true balanced, mature state, easy to experience, or maintain. Yet, we find such great sages and saints emerging from all of the various spiritual paths, and this encourages us. Oneness - mystical union with the divine effulgence, love, peace, the Thing in Itself—is the goal of all the practices. No matter which path the sincere seeker chooses, the divine truth will lead to the one source. There is an ancient Vedic teaching which Gurudev loves so much: "Truth is one — the paths to it are many." Through the divine example and teaching of my beloved master,

witness a living proof of this and the wakening of it in myself as well.

At this level, the mind with its desires, he heart with its emotions, and the inellect with its intuitive grasp of reality, become focused and disciplined, contributing to the overall experience of contentment and steadiness of mind which haracterizes the sage, saint—the Yogil

The steady mind and senses are like a nirror. If they are turned outward, they effect the everchanging, restless "world outside." If they are tuned within, they effect the purity of the Divine Light, consciousness, and love within — which we call God. The mind like a crystal aborbs and reflects that on which it is ocused. Therefore, the mind should contentrate on the good, the true, and it will ake that form. The senses find peace by aking the form of the peaceful mind as heir "object." As you think, so you become!

At this point, we may experience a cerain mastery over the senses. The true nappiness which we enjoy through self-discipline lasts much longer than the momentary pleasures of sense and ego gratifications. Repeated experience will ead to complete mastery and freedom, or Moksha. This is the true freedom, the real victory. When we are above the fluctuations and whims of the changing mind and sense desires, nothing can bind us.

We are truly liberated.

These ancient, yet ever new, guidelines are timeless. With ingenuity and sincerity the modern seeker is led to adapt all these practices to contemporary life. "Let us daily try to understand more and more, then put into practice even what little we grasp," says Sri Gurudev. Sincere practice is the most important factor in Yoga.

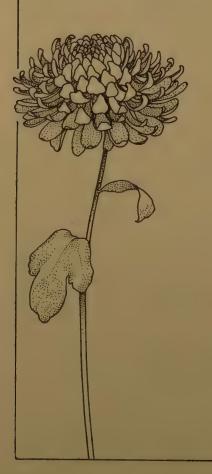
Human nature has been the same despite the passage of thousands of years. Throughout the ages, men and women have transformed their personal selfishness and transcended their narrow restless minds, applying that charismatic formula, "Be Good, Do Good!" Whatever approach we choose to be the catalyst in our spiritual development, all religions have emphasized the efficacy of the remembrance of God's name (mantra japa) in the process. The pure of heart see God; the steady, contented mind reflects God... what more could a spiritual seeker ask for? One day, we will all attain that deepest union with God, the totally liberated state which is the goal of Yoga and of all religions.

Remember, this is not the birthright of just a few people—it is everyone's right—yours, mine! Accept the Challenge! May we, each one of us, experience that Divine Peace, Joy, Love, and Light, and share It with one and all.

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### Pure Love by Ramakrishna Raye



Beyond the kiss of the sun, and the cooling moon's radiance, Beyond the poet's cant,

and the song's sweet melody,

Beyond grief and joy,

ecstasy and pain,

Beyond feelings and thoughts, past good and bad,

Beyond judgments and considerations,

and ancient loves' memories.

Something pulsates in the veins,

and surges in the heart,

and knocks on the door of the mind's eye,

and sings from the top of our head,

playing hide and seek,

teasing and disappearing,

waiting for us to open the door,

to our deepest heart...

and merge...

with pure LOVE!



### DAY BY DAY WITH SRI GURUDEV



### The Soviet-American Citizens' Summit

Soviets and Americans, together on age at a gathering in the nation's capil, hold lighted candles aloft, join the ames together in a bright blaze more an equal to the sum of its parts, in a mbol of the Eternal Light shining withus all...

A vision from a futuristic and imposbly hopeful novel? No. One of many spiring incidents at the Soviet-Amerian Citizens' Summit at the Radisson xecutive Conference Center in Alexanria, Va., and Washington, D.C., 1-5 ebruary, 1988.

The Summit, co-organized by Rama ernon and Barbara Marx Hubbard of ne Center for Soviet-American Diaogue, consisted of American and Soviet itizen diplomats including astronauts, bsmonauts, newspaper and magazine ditors, film directors, religious leaders, rade experts and healers. Sri Gurudev wami Satchidananda, the official Chapain of the Summit, joined Robert Muller, ormer Assistant Secretary General of the Inited Nations: Henry Borovik, Head of he Soviet Peace Committee; Ted Turner f CNN and Chairman of Turner Broadasting System; Sergei Petrov, Russian Orthodox Metropolitan Filaret of Odesa; Yuri Korzhenevich, Rabbi of the √loscow Central Synagogue; Father Luis Dolan of the United Nations; Paul Temple, Chairman of the Institute of Noetic Sciences; Patricia Sun, psycholozist and Director of the Institute of Communication for Understanding; Craig Comstock, Senior Associate of the Ark Communications Institute and other prominent figures among the more than 500 people in attendance. Sri Gurudev was among the 100 citizen diplomats invited to a private reception at the Soviet

Embassy in Washington, D.C.

The citizen diplomats were divided among eighteen task force groups which covered many aspects of human endeavor, such as: health, education, performing arts, human rights and global security. Sri Gurudev participated in the Religion, Atheism and Spirituality Task Force, and the sub-group of Religious Interface. His idea of having an ecumenical service during the Summit was enthusiastically taken up by his fellowparticipants. The Universal Peace Celebration would include all of the religious leaders present, as well as a representative for the "non-believers."

Our own Amma Kidd, who is a former UN program developer, was a delegate at the Summit, as was her husband Retired Major General Jack (Mithra) Kidd and Inanam MacIsaac, Amma joined Sri Gurudev on the Religion, Atheism and Spirituality Task Force. Amma also served in organizing the universal Peace Celebration on behalf of the Task Force, and, during the finale, she presented the brass candlestick to the Soviet Peace Committee on their behalf.

During the introduction to the Summit, Rama Vernon explained that a citizen diplomat is one who sees differences but does not judge in comparing these differences: he or she allows the heart to speak.

She quoted Gurudev: "Let the heart speak. Love is the greatest force on earth; it has no boundaries. You don't have to know a word of another person's language; simply open your heart. Let us all speak through the language of the heart."

During his address to the delegates, Robert Muller stated the importance of the religions in relation to world peace: "The religions have always had an instinctive feeling that we belong to the universe, that something very special is happening on this planet. We must hope that the religions will come together, sit down and give us again the Ten Commandments of Life, and that the first commandment of all religions will be: 'Thou shalt not kill, not even in the name of any nation or religion.' We are fortunate to have here representatives of the religions -my good friend Swami Satchidananda and others - who know these things by instinct."

Sri Gurudev was asked to give an opening invocation before the entire assembly.

He said, "Beloved friends, I am very well aware that we are here among some who believe and some who do not believe. Therefore, I would like to make this invocation as an affirmation, not as a prayer or to bring in God. Let us as individual consciousness link ourselves with the cosmic consciousness which is the sum total of all the individual consciousnesses, so that we can gain enough strength to achieve what we are looking for in our lives. Let that cosmic consciousness that pervades everywhere from a minute atom to the great cosmos, give us the strength and guidance to find the peace and joy which, first of all, is within, and then to share the same with one and all. As we all know, it is not only charity which begins at home, but also peace which begins at home. Let it begin with us and then pervade the entire world. Let there be auspiciousness unto all. Let there be peace unto all. Let there be fullness unto all. Let there be prosperity unto all. May the entire cosmos be filled with Peace and Joy, Love and Light."



Sri Gurudev gives the opening invocation at the Soviet-American Citizens' Summit.

Sri Gurudev conveyed this message during one of the task force meetings "Peace is God. We have to find the on spirit underlying all beings in all faiths We are different in bodies and minds, bu we are one in the spirit. Religion is jus what you believe. It's not in buildings books or rituals. The last time I was in Moscow, a lady called herself a nonbeliever. I asked her, What is it you do not believe?' She could not come forward with an answer right away. Then I an swered for her. You don't believe in church, bible, rituals.' She said, 'Yes, yes, yes.' I asked her if she believed in friendship, loving one another, comradeship Yes, yes.' Then what you believe is real religion. We may not even see a church, or read any scripture, but what you believe is the best of all religions.' So don't get stuck with the labels. Go to the root of any faith."

During a task force meeting, Ed Winchester, head of the Meditation Club at the Pentagon, brought in an "aura meter."



Members of the Religion, Atheism and Spirituality Task Force.



ri Gurudev with Amma and Jack (Mithra) Kidd.

This measures what he termed a person's "peace shield." Ed asked for a volunteer who did not have a regular schedule of spiritual practices such as meditation, etc. The instrument measured this volunteer's peace shield beginning at a distance of about five feet from his body. Ed then asked to measure Sri Gurudev's peace shield. Ed started measuring from the opposite side of the room, and continued to back up as the aura meter gyrated wildly, pointing backward away from Sri Gurudev. As Ed stood in the doorway to the hall, he finally announced, "Swami Satchidananda's peace shield begins somewhere outside of this building." Sri Gurudev just laughed and shook his head.

Soviet historian Sergo Mikoyan addressed the participants energetically and humorously about the Summit's accomplishments: "We now embrace crazy projects. Formerly the Peace Committee argued over where to put a comma." He said that he would be bearing home to the Soviet Union a great feeling of empathy and openness.

Rabbi Yuri Korzhenevich of the Moscow Central Synagogue spoke of the direct link between his congregation and the New York Jewish Community. New York rabbis will be going to Moscow to perform services during the upcoming Jewish holiday. In addition, 5,000 prayer books have recently been received from New York.

The Universal Peace Celebration was held on the final morning of the conference. Taking part in the service were eight American and Soviet representatives of the various faiths, including Hinduism, Christianity, Judaism, Islam and Atheism. Among the celebrants were Sri Gurudev, Father Dolan, Metropolitan Sergei Petrov, and Rama Vernon. As each celebrant's candle met and lit the central light, a powerful and beautiful moment was created. The entire delegation joined in by lighting hundreds of individual lights. As a symbol of brotherhood and a reminder of the unity affirmed in the celebration, brass candlesticks were presented on behalf of the Religion, Atheism and Spirituality Task Force to the Soviet Peace Committee and the Center for Soviet-American Dialogue.

On Friday morning, Ret. Major General Jack (Mithra) Kidd and Henry Borovik, head of the Soviet Peace Committee, jointly addressed the assembly. Mithra began, "We ask your approval to send an open letter to General Secretary Mikhail Gorbachev, President Ronald Reagan, and the next President of the United States. It is entitled, 'The Alexandria Appeal.' This letter represents the consensus of Soviet-American Citizens Summit which convened in Alexandria on February 1-5, 1988. About 100 Soviet citizens and 400 Americans have been creating new thinking in the nuclear age, and designing social inventions for the third millennium. Literally hundreds of programs, concepts and projects have been adopted which will improve understanding between our two countries, aid our economies, reduce fear and mistrust, and provide a road map for Soviet-American cooperation for many years to come. We see cooperation as the central imperative to emerge from this conference. We must cooperate to end the arms race, which is the only way to regain healthy economies that can meet the needs of all our people. We must cooperate with each other to eliminate nuclear weapons from the earth, thus removing the possibility of nuclear annihilation. We must cooperate with each other to avoid the looming environmental crunch. For it is only by reversing these, which we humans have brought upon ourselves, that we will survive. There is a very long way to go before security will be realized for all our citizens. We want to convey to you our hopes and aspirations, and yes, our demands for our security. For if the people of our countries are not secure, our leaders will have failed us."

Part Two was read by Henry Borovik. It called for the elimination of weapons in space; the elimination of nuclear weapons as soon as possible; the reduction of conventional forces and their reorien-

ation to the level of self-defense; the JSSR and USA to enter into massive joint projects in cooperation with other nations or realize our peaceful destiny; the joint exploration of Mars; repairing of damage lone to the environment; assisting developing countries in solving their problems pefore they become our problems; and inally, joint participation in projects not ret imagined. In closing, General Kidd houted to the delegation: "Do I hear an approval to send this letter?" To the wild applause which he received in response, he said, "I think we got our answer!"

As Sri Gurudev told a reporter for the Fairfax Journal on February 3, "This is a real eye-opener. We Americans and Soviets have misconceptions about each other. But we're getting together and finding we have the same interests. We're finding trust, and it's eliminating the

nistrust."

-Bhaktan Bennetta with Jnanam MacIsaac

### Global Cooperation

It began as a brain child of three Australian students, and grew into one of the largest non-fundraising projects in history.

It involved millions of people from more than eighty countries, who contributed over one billion minutes.

Minutes of what? Peace. This was the Million-Minutes Peace Appeal organized by the Brahma Kumaris' World Spiritual University. Sri Gurudev served as an Honorary International Patron of this project during the International Year of Peace.

This year, a follow-up project, Global Cooperation for a Better World, also named Sri Gurudev as an International Patron. The aim of Global Cooperation is to involve individuals and organizations worldwide in developing ideas, visions and actions towards a better world.

Sri Gurudev was among the chief guests invited to the Launch reception

held at the United Nations on 21 April. Mr. Dayal, Chef de Cabinet, read Secretary-General Cuellar's message. Dr. James Grant, Executive Director of UNICEF shared his personal vision of a better world, as did Sri Gurudev.

-Swami Premananda

### About Global Cooperation for a Better World

from their brochure "What is Your Vision of a Better World?"

Our future depends on what we do now! You may have ideas of what Better World could be like, but you've never had the chance to express them. You want to do something to make the world a better place to live in, but you are not sure what to do. Global Cooperation for a Better World is your chance to express your vision of the future and to do something to change the world.

The aim of Global Cooperation is quite simply to create Better World. And that starts with you. It starts with your vision of a Better World, your ideas and then your practical actions to make it happen.

First, using your positive ideas, write down (or draw, or even just mentally visualize) what sort of world you want to see, including the world at large, the world of the family and community, and the world of your thoughts and feelings.

Second, make something happen! That's right, make something happen that will help turn your vision into reality. Even if only in a small way, it's a start. Use your artistic talent, or do some community service, or simply make some important self-improvements.

Third, fill in your donation form and send it to the Global Cooperation Project. Global Cooperation Bank has been set up to receive the donations of all ideas and actions worldwide.

Your vision and your action then become valuable donations to the Global Cooperation Project and serve as an important reference and inspiration for others, as well s powerful statements of your personal desire to create a Better World.

Many of the donations to the Project will be displayed at free public exhibitions and presentations throughout the country.

All donations will be presented to the United Nations for their appropriate use in the creation of a Better World.

Global Cooperation is not aiming to confront current crises or world problems. There are already many effective organizations serving this purpose. The aim is to encourage and generate a positive vision of the future. Put the world's problems to one side for a moment. Not because you wish to ignore them, but because you wish to extend your vision beyond them. From this position, the view is very different.

What kind of world do you want to see? How should people relate to each other? And what kind of characteristics should you have in that world? Write your vision in brief. Indicate the specific action you will take to make your vision a reality. You can draw it, dance it, sing it, maybe help others in the community, change yourself or simply meditate on it. Then send your vision to the nearest branch of Global Cooperation. (Please do not send money.)

For further information, please contact:

Global Cooperation, Room 582, 866 UN Plaza, New York, NY 10017. Telephone: (212) 688-1335.

### A Meeting of the Hearts

On Saturday, May 7, Sri Gurudev spoke on "The Message of the Upanishads" at the Puja Mandir of the Vedanta Society of West Virginia in Charleston. Sri Ramakrishnan, whom he had met in 1965, introduced Gurudev, comparing him to Master Sivananda, Sri Aurobindo, Sri Ramakrishna and Mahatma Gandhi. Sri Ramakrishnan said that all these "Greats" were combined in the one per-

sonality of Sri Swami Satchidananda, and that we were extremely fortunate to be sharing the room with someone who has reached the transcendental state.

Sri Gurudev began by saying that seeing so many familiar faces, he wondered why he hadn't come to speak to this group before, and added, "We leave it to God to bring the right people together at the right time."

Gurudev summarized the Upanishads into one phrase: "Supreme Essence, the Absolute, is the only Reality. That is the Truth always. All that you see is illusion. The Upanishads are direct Truth. They are very hard to understand, accept and digest. The essence of the Upanishads is in the Bhagavad Gita. The Upanishads literally means 'to live close by.'"

Luckily, today we can translate it into science, Gurudev said. He explained that religion and science are one and the same. There is one difference: science plus God is religion; religion minus God is science. Science usually doesn't use God. If you put water under a microscope, you will see billions of "animals." Are you drinking those animals or the water? Both are true. Water is the expression of the molecules. The real One is visible as different. Supreme Intelligence is real, but it expresses as many forms and names. Every second things change. Maya is the changing world—illusion. Behind that is the Essence, the unchanging world.

Gurudev also explained that there are two truths—absolute and worldly. Keep track of this double truth. Simultaneously remember both. If we forget even one, we are in trouble. One is essence; one is non-sense.

The individual is none other than the Supreme Brahman, he told us. Why can't we realize this? We cannot fathom God with our limited minds. We cannot think of it. "If I cannot understand God with my finite mind, God will come in a human form, but a super human form. God will come in any way you want."

Gurudev said, "To know God is to be-

Gurudev said, "To know God is to become God. We must play our part like a dramatic actors, but keep aware of our rue Reality." We are all here not for our ake, but to serve others. We have diferent roles to play. "Have the feeling: God has given me the chance and the intelligence to do something for humanity. At me do it to the best of my ability without losing my peace." We should not be looking for the result. If so, it is a half-nearted job. Half the heart is looking for the fruit, and only half the heart is in the action."

He went on, "You might ask, 'Am I not entitled to the fruit of my action?' You may get the reward, but it creates a lot of turmoil and you lose your peace. If I get hanks or reward or not, that's God's business. In that way, the entire life becomes a contribution. To share our life with others, that is the message from all the scriptures from all the religions. Live for others. Don't look for results or reward. Then our lives will be always peaceful and joyful."

#### Know Who You Are

On Sunday, Gurudev spoke about "Self-Realization in the Present Setting." He said that the main purpose of all religions is to experience. How can we experience religion and what should it give us? What is the purpose? To experience one's own true nature. Know who you are.

In talking about definement and refinement, Gurudev said, "Use definitions, but do not limit yourself. Religion asks us to expand. God is infinite. How can we practice this? Make your mind and body clean and fully balanced to experience divinity within. You don't have to meditate or repeat mantras or anything if you can keep your mind clean. Sri Ramakrishna said: 'If you want to experience wisdom, forget all that you know and become like a child.'"

"Know yourself," Gurudev urged. "Keep the mind filled with universal love. Love everyone, no matter who it is, and everything."

Those of us traveling with Sri Gurudev were impressed by the Puja Mandir—a former church that was purchased by one man for the benefit of the Indian com-

munity and renovated into a beautiful meeting hall and temple room, complete with plush burgundy and white carpeting. It was kept spotlessly clean. The basement contained the kitchen, dining hall and small meeting rooms. The more than 100 people who attended, adults as well as children, listening attentively and appreciatively to all Gurudev's words. During the opening invocation, a few beautiful chants were led by the ladies. Gurudev asked them to include more ecumenical chants in the future, saying, "The world is too small now to be separate. Combine all the chants of different faiths. We are all brothers and sisters — even socalled non-believers or atheists."

After Gurudev's talk on Sunday, all enjoyed the melodious and rhythmic voices of the very gifted Nimita Kundu and Lakshmi Priyanath. The songs and bhajans were in a variety of Indian languages. Gurudev enjoyed them thoroughly. A delicious pot luck lunch was provided by the Indian community members.

Afterward, a little girl, about seven years old, came up to Gurudev, thanked him for coming, requested him to please come again in the future, and asked for his autograph. Gurudev signed a small piece of paper as follows:

"Learn to be peaceful, easeful, and useful. Love, Swamiji"

Special thanks to Sri Shanmugam, who graciously hosted Sri Gurudev during this visit, and to Sri Ramakrishnan and Vijayalakshmi, who provided my husband and me with overnight accommodations in their lovely home.

Jnanam MacIsaac

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-Sri Gurudev

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just leave the mind uncontrolled to go wh it wants the rest of the day, it's like holding rudder for only ten minutes, then leaving boat uncontrolled, letting the wind toss boat any way it wants." -Sri Gurudet

"If you meditate for ten minutes a day and t

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4307 N. Westberry, San Antonio 78209* 5722 Logancrest, Dallas 75227 VIRGINIA Richmond WASHINGTON, D.C., P.O. Box 33754, 20033* WASHINGTON (State) 127 N.E. 59th St., Seattle 98105 7250 S. Humphrey Rd., Clinton 98236  AUSTRALIA 14 Matong Rd., Mt. Eliza 3930, Victoria 3A Alfred St., Norwood, Adelaide, South Australia 5067* 23 Spring Hall Pde., Pasco Vale, 3044, Victoria BELGIUM 11 Ave des Lauriers Cerises, B 1950, Krainem, Brussels BERMUDA Dunscombe Rd., South Shore, Warwick CANADA 5425 Park Ave., Montreal, Quebec H2V 4G9* R.R., #1, Roblin, Ontario KOK 2W0 116 Kendal Ave, Upper Unit, Toronto, Ontario M5R 1L9 ENGLAND 9 Rosehill Road, Wandsworth, London 8W18 2NV 27 Whickham Highway, Dunston, Gateshead, Tyne & Wear NE119QJ FRANCE Champagne Clot, Rue Des Kerrmess, Escaillon, 8322 Toulon 38 Rue Scheffer, Paris 75016*	(214) 388-9438(703) 527-1080(206) 522-190903-787-6655(08) 318-99303-386-0749(01) 731-3874(514) 271-1633(613) 388-2446(416) 927-929701-871-1816
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Integral Yoga is synthesis of the various branches of Yoga. It is scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *samadhi* or superconsciousness.

Japa Yoga The concentrated repetition of mantram (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it.

Hatha Yoga Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas), to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "A body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

Swami Latetiden Bi